M 1617
Group IV
Nishimura's
July 4, 1969
Friday

PART ONE

MR. NYLAND: Will it work?

John: Yes, sir.

MR. NYLAND: So, I'm all dressed up now for special occasion. What are the occasions of this week? We start with the end - today. You know what today is? Huh? Does everybody know? Georgie's birthday. Very special - the 4th of July - and we have music, and we're here and it's Georgie's house with Lotus, and he has given us a great deal. So what do we give him? Because we have profited - after all. It's a place, we--we play, we come every Friday, the door is open.

I don't know - sometimes you--you think - you probably do - about what is to be returned. Because during your life you receive a great deal; certain things you don't want, you still receive them. Other things you want, some of them you don't get. Besides that, a great deal you receive without knowing it. It depends entirely, of course, where you are; to what extent you - you value your life. Again, we always come back to that, don't we: what is life for us? What can it be, what should it be? Sometimes there's

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so much life one wants to share it. Jessica and Ernie - yesterday - sharing, for their future, for their building up, for completing each other, to help each other to grow.

Georgie helps us to make us grow. That's his gift. And on his birthday he looks back on his year. Has he given enough? Did he always give it in the right way? And from that he will know what to do for the coming year, so that now he knows a birthday has a meaning - to make up his mind. His mind has relation to his past, his heart has relation to the future. That's how a man should be made up. And in him at any one day, his mind and his heart should meet; and when there is in that day no strife between them, a man is in equilibrium. On a birthday, one looks at what has happened; one remembers; the mind is very clear in memory. But one looks ahead also, and the heart is not so clear - it only wishes to continue to live. The present can be clear when there is no disagreement, then the clarity of the mind predominates, and the wish to continue to live comes from one's heart. And the impossibility to determine what the future will bring is simply because the mind cannot tell. All that the heart can do is to feel one is on the right road.

This is a birthday. This is what we try to tell Georgie: how we love him for giving us, so that we again, if he wishes, can take; and that in this taking we take something that he wants to give, and then we can own it because it's given unstintfully. And in that way, marriage is like a giving. Marriage is because one wishes, for oneself, as man or as woman. It is a bond; it is different from living together. You might say it's legalized -

that is nonsense, that is just a little piece of paper. A marriage is made in Heaven.

When one wishes then to share, one shares as much as one dares to say forever and ever on this Earth, and maybe longer - who knows that? But in any event one indicates - there is singling out; there is not consideration of others; there is only one. Then, one wishes for that, everything that otherwise is dissipated, to become one and to hold onto it to the best of one's ability; and to see if, out of this duo, something can be made that could be unified gradually. We all wish that. It is normal to wish it - male or female. It is normal to have that attraction. It is normal to wish to be unified. A man needs a woman, a woman needs a man. One does not always get it by just living together, because then there is always that possibility - I like you today, but maybe not tomorrow. So therefore I dare to like you today because I don't have to stay tomorrow. That is different with a marriage. One says I like you today because I will love you tomorrow. And that is the difference entirely, because then one depends on each other. Then you know that the other is there when you wish it - for whatever - and that the other cannot run away when they are a little angry or have an idea that they save themselves by smashing something of someone else. Such idiocy - and in anger, and in not knowing, and in not controlling, and letting oneself simply go because it feels better. Such stupidity.

That of course when it happens, when one cannot run away, then there is something else that one wishes to build exactly because of the disagreement, that gradually the disagreement can be understood. It does not mean

that one has to agree. One has to agree that that I know what you are thinking. I know I would behave differently but you are a different type, and therefore perhaps it is necessary for you to behave in a certain way. I would behave differently. But in our heart we are alike, because our heart is based on the future. That what I understand of the past with my mind, with all the different manifestations of man or woman, but in the unity of today, since I know that is what I've, you might say, signed up for, I want tomorrow to be dominated by our heart - in that understanding, taking - never mind how difficult it is - but taking that what is right, to build on it further and further; not to give up; to be patient; to understand gradually why certain things do happen; what it is that sometimes one has to sacrifice in order to gain something new, something that is not easy. Sometimes that may mean I have to give up something that is also dear to me. How can I? Only when I love a person, because then I know that the other will understand it. And when love isn't there, what will you work with - with your heart when there is no love? Do you think your mind will do it - constantly relating to that what has happened, and constantly getting angry about something that has happened and upset you at that time? When you heart is not in it there is no future.

And that is what is the meaning of this kind of unity - to try to share then. My kingdom is yours; not only half of it - all of it. What it is that your will is, is mine. What it is that you understand of my will, you will take. What I understand of yours I will take, so that there is a fusion.

This is the fusion of three things: that what is the past - that what has made me what I am now; that is what I now wish to become, that is what I am now. And it is that fusion of unity, understood by female or male helping to,

I call it simply - triggering off that what is remnant in each man of his femininity, and a remnant in each woman of her masculinity, so that that is understood and triggered off. Then a man can be complete because he will understand what it is to be a woman, and a woman will understand what it should be to be a man. She cannot always understand it. She has to leave certain things. And a man cannot always understand a woman because she has her own secrets. When one can share to the extent of one's private life and still maintain a level, and not let it go down into boredom, or already being satisfied and knowing it all; but that at each morning - not in the evening - one can give each other a kiss, but in the morning. That God we are alive, here is a new day for both of us. That is how it ought to be. That is how life is built when one wants to live in a day of that kind of - call it for one moment now - bliss, because that is what it really could be. This growing together; this sharing and dividing, and sharing and dividing, and then uniting because then one knows what one can give, and the other knows what one--what can be received, and that is mutual. Positivity and passivity. It is a different way from just considering something negative. It is there as a force in the presence of that what is positive. By itself it has no particular meaning then only being a force. In the presence of another force, there is a chance that the two can meet in something that is between two people - that is the third, that is the relationship. That is what must exist as a relationship before, out of the three, there can be a unity.

To what extent now is a birthday like that? A birthday is a relationship of a man finding himself at a certain time, regarding his past and considering his future. He really is honest about his past because he knows that is where he stands on. He cannot be that honest about the future because he doesn't

know, but he can be honest about his wish. And then to go in the direction indicated by the experiences of his past, and then not to forget that that what has happened in the past need not be repeated. That is a tremendous task on a birthday - not to repeat that what already has been done; not to keep on saying the same thing; not to keep on experiencing what one already knows; but all the time expecting out of any experience of life, something that can be added, so that the future will bring embellishment to the past, and that in that particular way of living, that a man can grow into his life.

I do not know of any other particular birthdays or even weddings. I know of children. I said something about that. What is life? Life is always in the relationship. Life of a child is in the relationship between the child and God. Life for man and woman is in the relationship between them. Life for a man on his birthday is in a relationship to his future. The accent of oneself, coming to oneself, to be, in that level of being - there mine--man finds his life in being - not in the acting, not in the thinking, not even in the feeling, but just by being as a man, and then free from the world; free from others; free from himself and bound to God.

So to Georgie today; Jessica and Ernie yesterday; the baby that was born - Tom and Julie - Julie who had her birthday not so long ago will be here tomorrow - no, Sunday. One never ends because one drinks ultimately to oneself.

PART TWO

MR. NYLAND: And now coming down to Earth a little, and considering ourselves

in the light of Work, in the light of an aim, also expecting, hoping for the future growth of ourselves as a group; dignity in a man to be able to live as a man, to find out the truth about himself and to admit that sometimes the truth is not right. Never to forget what is the aim of certain things, and then to live in accordance with that. It is wider of course than a birthday or a marriage; it has to do now with the activity of Work, for us, with the Barn as the center of the different groups here and there, different people who come - people who live in their houses, the Guesthouse transformation, the activities of the Barn in the outside world.

Let me tell you a few things. Don't ever forget what is the aim of the Railroad Store. Don't forget what is the aim of the Sound Workshop. Don't forget the aim of the Bookstore; don't forget the aim of the Guesthouse. Don't forget the aim of the Garage there. Don't forget the aim of the Bakery; don't forget the aim of the Transportation Company; don't forget the aim of the Employment Agency. Don't forget the aim of everything that we try to do which has its roots in the Barn and in Work, and in the association of all of us. Don't forget that the Railroad Store, or the Sound Workshop or the Bookstore is not a 'do-drop-in'. It is not a nice little bit of a place where you just come and sit, and chew the rag, and drink a cup of coffee. It is a bookstore - particularly the bookstore - it is the latest. It used to be a little bit in the Sound Workshop until they took the bench away; then people couldn't sit. And then the bench had to come back - all of a sudden there they come again. The Railroad Store - a little conglommeration of the youths of Warwick. But the Bookstore is worse because people come and sit and chew the rag as I say. Don't read books, don't browse around - and they just sit, sometimes for hours simply because

Neal is nice and kind. But I'm not nice and kind. I want a bookstore. I want the public of Warwick to come in; I want to sell books. I want to have the Bookstore as a central place of knowledge, of the ability to have something to say by means of books in the village. And it's not going to be affected by a few people who have nothing else to do or like to have a little chit-chat with somebody. That is not the Bookstore. And from now on it is going to be a bookstore where you come to buy a book, or to look around or to ask a question about books. And you stay away. A restaurant is for those purposes. There you can have even a cup of coffee and you can sit as long as you wish until the owner throws you out. Nothing of the kind as far as we are concerned in our activities that we are engaged in. Try to understand it. I will say it again tomorrow; I will say it also on Sunday.

We are living a certain kind of life. We're interested in maintaining it. We're interested in finding people who can understand that kind of life which has to do with culture, which has to do with your inner life, which has to do with your behavior as a man, which has to do with the possible future, so that in that future, when you go into the rest of the world you will live, if you possibly can, the ideas of Gurdjieff. And that in your attitude - whatever it is that your posture may demand; whatever it is that your language will be needed for; whatever it is that you have to have to show that you are that kind of a man who is interested in freedom for himself and his inner life, and is trying to build something within himself, that could be called a man. And that in that sense then he could perhaps even become conscious, or at least that he has a conscience. And that conscience has to start to operate now because the stores have a responsibility to me. All of them - all these activities have a responsibility

to me, and I represent something for you all. And that is why I demand it in no uncertain terms. I also give you an order - and this is very explicit - that no one in the group has anything to do with Joel Falguière. If you know him you know who I mean, if you don't you can probably find out; I don't want anyone even to talk to him. He is not only persona non grata, he is bad. I just mention that so that you will know. I would--I expect people to understand this. I will respect them when they can do as I now ask and suggest, because if they don't I will order them, or they don't belong to this group. I've said at times I'm autocratic, but I am for a very definite purpose.

I was brought up in an old school of civilization. I've many years behind me and there is a culture at the present time in me which is represented by certain forms of behavior. And since most of you are younger than I am, and perhaps because you have lived in a surrounding a little different from the way I was brought up, I therefore tell you about certain wisdom that existed at that time, which included responsibility for one's life and behavior, and relationship towards certain people where sometimes it would--was understood that a word was a law and not just something to do anything with that you like. And I try to tell you this kind of an attitude on my part so that maybe you can learn. I hope you will understand now what I mean.

So this is very much down to Earth. And very much where it really belongs in our daily application of Objectivity, of the striving for consciousness, and the hope for a conscience. If you wish to drink to that, then you can.

PART THREE

MR. NYLAND: What will we say about Work? There should not be any discussion about the Barn - about us living together, events which take place, responsibilities you have - unless it is always placed against a background. The background will give you perspective. If it is a flat statement, it belongs to flatland. It has to be three-dimensional to get perspective. And why three? Why can't we be satisfied with two? Or such--just one? Because the three indicates that there is a possibility for further growth. Three can become One. If it is a triangle, the three points of the angles can join. It will then make a point in which there are three possibilities. A line has two points; it can contract to make one - it only has one possibility. A flat surface has two. What we are - three-centered as we are - have a possibility of three becoming One. The three becoming One plus the three which exist will make four. The four is the squaring of the circle of the sphere of the Earth. The four is the direction of the wind. The four is that what we are living in on this Earth. The four is our indicator of directions perpendicular to each other. The four are the different ways by which we develop: science, philosophy - as a mental function; art and religion - as an emotional function. Those are the four quarters of the Earth. The central point is that where we hope to live so that we could extend in any one of the four directions. When the four are followed, or when one starts and one wishes to come to the point, the point is truth. All four will lead to truth. But when the truth is reached in the point, the dimensions have gone.

What is needed for three to become One is first to realize that with one it would be four, and that with four there is a new cycle. And that that what is needed for a man is to reach a cycle which is different from where he is now,

in which that what he is now becomes one in relation to the new cycle. That is that when there are three, they could become one as a unit continuing on a different kind of a level, and that the difference for man as a three-fold being becoming a unity, is the different between subjectivity and Objectivity. It is the difference that is indicated by the introduction of something entirely new in the Law of Three in which, as oneness, the Law of Three even is demolished. That what takes place in the development of man from phenomena to noumena, is going from that what is a combination of the Laws of Three connected; that is the DO-RE-MI and the SOL-LA-SI connected by FA, and dependent on each other, and no freedom, and only when the octave is completed. And then the three that result from the Law of Seven is the DO, the FA, and the SI-DO. This is the Law of Triamonia; this is the law of noumena; this is the law of one's inner life.

The third is that what becomes the Law of Absoluteness, or the Law of unity, or the Law of that what is infinity. Between that what is finite and that what is infinity is a range that has to be climbed. It is a range of understanding where one is, and the relationship between that what is knowledge and understanding. It is like a range of mountains in which the Law of Three becomes operative, so that one sees within oneself that what is one's inner life, and it is -- not longer -- any more bound by the phenomena. So that that what is the transitory period of the becoming aware of Three will lead ultimately across the mountains to that what is a country of understanding, in which the Law of Three also will be demolished and become One.

The ultimate of the Law of Three as phenomena--as noumena is, at that what becomes, in the approaching of Absoluteness, the realization of the

totality of two things which could compensate each other; that is the negative Absolute and the positive. But one knows also that if those two join that nothing results because one will kill the other. And that in order to make One out of three, something has to be produced which is either the presence of oneself to the conditions of the Absolute - either negative or positive - or the question of a miracle, of the introduction of that what is the principle of life. The miracle is the possibility of making One out of three. The principle of life is the possibility of fusion, of behaving in one way or the other. It is the two-phased possibility of man as his life can be, going towards a higher goal or towards a lower. It is man as he is now - divided in his mind and in his feeling between two poles as it were, which many times are not in agreement - and that then his activity has to become the neutralizing factor between the two, to solve that problem for reaching freedom in a unity as an entity of man. But in that man, when he tries and only is active, becomes dependent on his activity, and that within this possibility of unity there has to be a shift in which that what should become neutralizing is the step further for man away from his physical body. And that therefore the neutralizer only becomes operative after it is realized that the body is not in the proper place. And it has to go through certain stages in which the neutralizer then is emotional, and hoping then for that what is intellectual ultimately to be able to take over.

What takes place when the Law of Three becomes operative during that period is a gradual understanding of what is meant by a miracle, without experiencing it, but having the presence of God there without experiencing infinity. And that when finally Three become One, that in that fusion process,

everything that has been the past has become one, and is then ready to enter into the future. Man reaches, at that point, the possibility of joining in fusion with God. But he first has to become, in time, that what is timeless. And when man becomes One, that as a point still has to change into a force of life as a central place where the force can operate without a point. Because it is a losing of the potentiality of the dimensions which is still inherent in a point, which will give a man the freedom to understand infinity. And it is exactly that what becomes for a person a miracle in the realization of that what is infinity always was and always has been and is everywhere, and not only dependent on a moment of time, but is a moment of time as infinity. When he once realizes that his life is God, then at any one time he can experience infinity.

But one goes through a long period - first a knowledge; then a climbing of mountains; then a gradually descending, until finally one reaches a plain of understanding. It is that particular period in which we are engaged - trying to find the Law of Three in the Law of Seven; trying to find inner life in one's-- in our outer life; trying to find the unity which could come from the DO-RE-MI as one, in ov--the overbridging going to FA in reaching the SOL-LA-SI. It is the point of FA which indicates the emotional state of a man in which he then has a possibility of looking backwards and seeing his DO-RE-MI as a unit which he has left. That is his past. And seeing at the same time - but it is mostly a feeling, or a being aware of that what might come, which is his SOL-LA-SI - also a triad, because he's not free from the Law of Three as yet; he still has to find out what it is to complete two tr ds with the third as neutralizer at FA, before the octave can become One.

What all this means - that gives a perspective to a man to be able to experience at times Objectivity without knowing where it came from, so that at times he has a chance, being a man and being three-centered, to realize that the three centers have a definite meaning for him, and in that respect he's different from a plant or animal. That he has intelligence which has to be educated; that he has a feeling which has to change over into an emotional state; and that he has a body from which he has to become loose and free. So that man will, at times, have a combination of the three centers in one, accidentially; and at such a time he praises the Lord because God has given him hope. When one talks about this, it is the hope for that kind of a realization for oneself; it is not a hope that is helped by someone else describing his particular realization. It has no meaning. But what a man wishes is to see that he is equipped as three-centers, and has then the potentiality and also the possibility of, at certain times, to become one and lose himself, and then experience moments of infinity which then for him - since it is possible for him - will give him the assurance that hope is justified.

The experience of someone else will never give you hope because the other person is not you. And what has to be encouraged is the fact that such things do exist, like one says God exists, and one can say for me. I hope He will also exist for you because He can exist for you. And then the stimulus is given to anyone - never mind how difficult the situation is and whatever it is that has to be overcome. We have to climb mountains; we have to go down and up. It cannot be helped. That is, you might say, the terrain; that happens to be the configuration of Earth. That is the way we are with our manifestations

of our body - up and down. 'Himmel hoch jauchzum, zum tode betrübt' - what one is at certain times, one is not the next moment. But nevertheless one continues in that state with patience, and what one needs is hope, because if that can be given as an assurance that it is true for me and I can say then it ought to be true for you because I'm not any different from anyone else, then only that I have a wish to Work and I hope you have the wish to Work. That then the assurance is that that what is possible for one is possible for someone else. And one does not have to believe that it is only because so-and-so puts himself up on a pedestal and becomes almost like the Pope - there is no chance to become like a Pope so don't act like one if you want to help someone. To understand is to be able to stand under. To be able to stand under a person to help him that way, to support him; and to hold out for him the possibility of that what he, as a person who needs help, can achieve, and to give him that assurance.

So that is the reason we talk about these perspectives because they are for all of us, and never mind how far it seems to be away. The strangest thing is that in the end, when one reaches the Absolute, it is true that the Absolute was always there; that ALL AND EVERYTHING is always there, only I don't know it. But when I make that book my own, then I will know that ALL AND EVERYTHING is within me as omnipresence. This is the force of Work. This is the way by which the conflicts are united. That is the way how one is in between two forces, and by manipulating both and not allowing them, as it were, to touch each other, but to give them full force of operation, that then that relationship of two forces will enable one to complete the three into one unit.

Man, woman and their relation is three. This is their inner life. This is creation. Man, woman and child is also three. That's their procreation. One belongs to inner life and Heaven; the other belongs to outer life and Earth. To the extent that they can understand both, to that extent that what is the unity between them as relationship will profit, and to the same extent that what may be child will profit by the inner--luk--innerly relationship between, let's say, father and mother. That what is needed for both is understanding that each exists; that it is not only one or the other, that there are two. This is the beginning of the life of man. That what he is has the Law of Seven represented, combined with that what is the Law of Three as represented in his struggle, will then become the Law of One in which all things are omnipresent, and in which that what is the force is omnipotent. That is why we say God, so as not to have to say omni. But when one sighs and ends, that what is the exhalation at the end, one says 'am' as being; innerly, one says 'om' which is a symbol of sacredness.

Let's drink for a good weekend.

END TAPE

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